

BOSTON RECORDER.

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MISSIONARY DEPARTMENT.

MISSIONS IN AFRICA.

From the London Missionary Register.

View of the Mission, from the 1st to the 25th March, 1817.

Missionaries have given the following account, in which they recapitulate the principal circumstances before allu-

gations, and the progress of the

missionaries Wilhelm and Ren-

der, most part of their time, during

the year, in translating. The Gospel

of the Psalms, have been

translating, then, did not commence

the 1st of December. Kindness

shown to the missionaries in those few

where the beginning was made,

nothing promised well. The Lis-

ing, even built a house on purpose

for use, and for the worship of

the living God. Jesu and Bashia

promised fair for their reception,

and follow the example of Lissa-

Renner went, about Christmas, to

Leone, and found the Man-of-war

at the same time, into the Rio

and both these occurrences had

scholarly effect on the mission.

After Wilhelm could proceed, no

preaching among the Susos, the

being in such an agitation all over,

came upon blame cast upon the mis-

respecting the Man-of-war; so

led to desert from his purpose.

As the missionaries were even in

danger of late, and destruction threat-

ed the whole settlement. In fact, for

three months, the Rio-Pongas Mis-

in a state of suspension. The na-

seemed, avoided all intercourse

missionaries; and the missiona-

of necessity, had to avoid all in-

tercourse with them. The generosity

of the natives wished for the departure of

the missionaries out of the river; and shewed

an opportunity to do so.

Reason of all these things is obvi-

ous. The Man-of-war has now lain in the

three months, with the exception

of a few days; and part of the troops en-

gaged for a noble purpose, indeed!—

the stain of human nature—

the Trade.

As the society has to endure

the consequences of this warfare; and

there, perhaps, to offer up and sa-

crifice.

Canoffee Settlement be an object

of prayer; that God may graciously

grant, or keep it up in mercy.

—The Canoffee Settlement has

been abandoned, after having

been maintained at a great ex-

penditure of lives, and sacred prop-

erty, for the single pur-

pose of imparting the blessings of civil-

ization and Christianity to the enslaved

and natives. This determina-

tion, adopted at Freetown, on the 16th

of January, in conformity with the directions

of the committee.]

Excursions among the Natives.

The following report will be read with

interest. While one part of these

excursions is driving away its best be-

nefits, another seems to be becoming

more and more, an instrument of

instruction, and inquiring after

the peace.

At the middle of April, 1817, I

made a journey north-east, to preach

in the towns, as I had long wished to

do. I walked up to Debrin, and took

with me the usher, and two other boys.

The Chief is a very friendly

man; and, intending to

settle in my head quarters, I sent

for provisions thither by wa-

gon, being at this time desti-

ned to return. Mr Hutchinson, a mulatto

of one of my scholars, re-

turned, I made his house my home.

On Saturday the 19th, I felt greatly re-

freshed, and knew how to proceed. While

considering with some anxiety, M.

the Chief, with some of his Book-

men, and several Arabic Tracts,

had given him. He expressed

great interest for them, and said that they

were very often; but, as they did not

understand them fully, they wished to have

them translated. I told him, that

should collect his people the next

day, about ten o'clock, I would speak

to them. He seemed much pleased with

the prospect, and the next morning, he

came, and about eighty

attended; when I preached to

the piazza, from the Tes-

tament. While I was addressing

them, the subject of adultery

was withdrawn. M. Salia and the

usher warmly expressed their

"In the afternoon they collected again, when I explained to them the parable of the Prodigal Son, and exhorted them to return to their heavenly Father, from whom they had all departed."

"I afterward pursued my journey thro' seventeen other towns, among which were those of king Demba and of the chief of the Cabbys Susos. In all these places I met with the greatest encouragement, and not the least opposition from any one."

The chiefs and the people uniformly expressed their thanks, and intreated me to come again next Dry. The chief of the Cabbys was particularly urgent. He constrained me to stay with him two days, that I might preach again to his people; and intreated me to come again in the Dry, when he would collect more than a thousand persons. He said, "There are some white people in this country, but they only come for trade: they never tell us what God says in his Book, or how we may be saved. If the times were not so hard, we would keep you here, to teach us." I was surprised at this; as I should rather have expected that they would stone me, because I spoke very plainly to them: for in that, and in every other town, after explaining each commandment, I addressed them closely, as, for instance, on the first commandment:—"You know in your own consciences, that you have broken this law of God. You do not honor God: you do not pray to him: you do not thank him for what you receive from him. I have walked many miles in this country; but I have not seen any house built for the worship of God: while I have seen numerous houses to the devil. You pray to him, and honor him, and put your trust in greeces; and thus you serve the devil, and not God; and if you die in this state, you must go to hell, and be tormented with him for ever."

After having endeavored, by this kind of application of each commandment, to convince them of sin, I exhorted them to repent, and turn to God; and set before them the love of God in Christ Jesus, and the hope of a holy and happy immortality. Mr Hutchinson accompanied me to most of these towns, and was very useful to me. He and my late interpreter assisted me in revising the catechisms, of which I send you a copy; and they assured me that they are very correct. There were only three words which they saw necessary to alter.

On my way I met with a book-man, who seems in an inquiring state of mind. I preached in his house, and he accompanied me to several other towns. He afterward came to Gambier, and spent two days for the purpose of having the Christian doctrine more fully explained to him. He professed to be determined to settle his affairs, in order to come to me, that he might improve himself in speaking English, & also to learn to read; & wishes to accompany me in my journey next Dry.

I arrived at home on the 17th of May, and set out south-west the 23d of the same month. I preached at Dalla-Samba's a Susoo Chief, brother to Dalla-Mooda, on the Bulloo coast; at Mr Samo's and Mr Hutchinson's, white gentlemen at the Factory Island; and also at Mr Leigh's, at my old residence, he having collected his people for this purpose.

"On my return to Dalla-Samba, he observed to me, 'We know what you say is true; that it is the word of God which you speak; and I, and my women, and people, are very much afraid about it.'"

"I arrived at home June 3d, having preached at six towns; which makes, in the whole, twenty-three towns. At several of them I preached twice. I addressed, in the whole, about 1600 persons; and conversed with many others, where the people could not be collected.

The weather had become so unfavorable, that I could not proceed further; otherwise I should have visited my more Bagoe Towns, and also the Sumbia Susos about Wonkpong. If God spare my life and health, I mean to set out next Dry, as early as possible.

"Since I returned, I have heard that wherever I have been, the people are very much afraid of God, and of his wrath, on account of their sins; and that they have agreed to keep the Lord's day holy."

"I shall send this by the first opportunity; but you will receive a more full account in my journal, which I shall forward to you after the next meeting at Sierra Leone. King Demba is very friendly."

BAPTIST MISSION IN CEYLON.

From the London Baptist Magazine.

Extract of a letter from Mr. CHATER.

Columbo, 18th Nov. 1817.

On the first Sabbath in October we opened a new place of worship at the Grand Pass, where we keep our Cingalese school; and where, for a long time, we have preached in the Cingalese, and occasionally in the Portuguese language. On the day it was opened, we had a double lecture, both morning and evening. I preached in the morning in Cingalese, and brother Siers in Portuguese; in the evening, vice versa. The meeting-house, which contains about 200, was well filled in the evening! In the morning, the congregation was small. This place is intended, almost exclusively, for Cingalese worship.

It is in the most favorable situation for collecting a Cingalese congregation that perhaps could be found in Columbo. Some attend it, who, except when they were christened, never entered a place of worship before. We have better prospects of collecting a little congregation than we have ever had, and it is owing principally to our having built a decent place in which they can assemble. We have at present, however, no conversions to relate, the case of Theophilus excepted. I have not witnessed a single instance in which it appears to me that a Cingalese has felt the convincing, consoling, renewing, and sanctifying power of the word of God: Theophilus, you will recollect, is the Buddhist priest, whom I hope God has saved, and called with a holy calling. At present, I am sorry to say, he is very unwell; I fear he shall soon lose him.

In our Pettah meeting-house we have worship, at present, in the Portuguese language only. Brother Siers has, for some time past, preached there at the hour, on the Sabbath evenings, that I do in the Fort; and though he began with a very small number, they have increased to a little congregation. Preaching in English has, of late, been very thinly attended; but we may hope to witness different scenes to those we lately have done, in this respect also. A part of his Majesty's 83d regiment, which has been long expected here to relieve the 75d, is now arrived. I have already become acquainted with one of the officers, who is a gentleman from Warwickshire, my native country. Both himself and his lady are seriously inclined, and he says he will do all in his power to influence the men to attend preaching. In the first battalion, the arrival of which is daily expected, it is reported there are many pious men already. May we have the happiness to witness their increase!

Saturday forenoons, we go in turns to the leprosy hospital, and preach in Cingalese and Portuguese to the miserable objects at that place. They are miserable looking figures indeed: some of them have lost all their fingers, some their toes, and part of their feet; others have their faces frightfully disfigured. However, they have souls. But, till brother Siers, some time ago, proposed to go and preach to them, these poor creatures had just cause for the complaint, "No man careth for my soul." They appear to be the most attentive of any of the little companies to whom we preach; and we entertain a hope, that we shall have some seals to our ministry from among them.

On Lord's day, the last of November, we lost Theophilus, the only Cingalese member of our church. His affliction was not long, but for a short time his pains were extremely severe. He continued, to the last, the same steadfast, upright character, he had ever been from the time of his conversion. He had no extasies, but manifested an unshaken trust in God, under his sharpest affliction; and appeared to endure his pains with much patience. The last time I saw him, I asked him if he was afraid of death: he said, "No; he was afraid of his pains, but he had no fear of death." Being asked why he did not fear death, his answer was, "My trust is in the grace of our Lord Jesus Christ, therefore I do not fear death." On Monday morning, myself, and the members of the church, with the exception of one, followed his remains to the place of interment: a few of our Cingalese friends, and some of the school-boys, also accompanied us. Brother Siers spoke a little in Cingalese at the grave. We sung a verse or two of Dr. Watts's hymn, "Why do we mourn departing friends?" and brother Siers concluded, with a prayer in Cingalese. Short has been the race of this our first, and at present, I fear, only convert, from among the Cingalese. But, I trust, he has so run, that he has obtained; and that he will be found among those of whom I may have to say another day, "Here, Lord, am I, and the children thou hast given me."

METHODIST MISSION IN CEYLON.

From the London Methodist Magazine.

Extract of a letter from Mr. W. M. HAN-

YARD, dated Columbo, Dec. 8, 1817.

I remember our respected Dr. Coke, when recommended by a worthy friend to take out materials for establishing Native Schools, replied, with his usual warmth, that his Missionaries should not become Schoolmasters.

The Doctor was right, according to his then views; but had he seen India, he would have changed as we have done: I have great pleasure in acquainting you how gracious the Lord has been to us with respect to our Schools; and lest any of our dear people should think that we are losing sight of conversion, and getting into a mere worldly-wise system of education, it is to be noted, as a remarkable fact, that our second School for the Natives has already produced us a most zealous local preacher, a charming Cingalese lad, as simple as Nathaniel, and as zealous as Peter. His talents were brought into exercise by being made Master of Colpetty School. He is truly converted to God, and walks in the comforts of the Holy Ghost. I have a great affection for him, and so would you if you knew him.

Here is one important effect of our Schools; another is no less important. By his zealous and pious spirit, several of his scholars have been convinced of sin, and brought into the ways of piety. He meets a class of more than twenty Cingalese children, in the School-house, every Wednesday evening; all these children lead Christian lives. Many of them are already in a measure enlightened in the knowledge of Divine things: some of them pray extempore in Cingalese with artless fluency, and some enjoy the consolations of religion. Neither brother Clough nor myself have thought it prudent yet to interfere with them, lest they should be tempted to spiritual pride, by being noticed above their school-fellows. But they go on; and I have the pleasure to inform you, that these boys have, of themselves, established three prayer-meetings in this village, at three of their parent's houses; where they go, and sing and pray together with the utmost simplicity; and the change in their spirit and conduct is so evident to their parents, that they do not oppose their proceedings, though completely novel to them; and some even join with them in their little meetings.

This, I think is remarkable. If, after labouring at our schools for three or four years, we had begun to observe the minds of the natives open to the things of God, it would have been as much as we could have rationally expected; but the Lord has exceeded, and even anticipated our expectations; it is not yet nine months since the school was begun, and the Lord has put his seal of approbation to the work, and out of the mouths of babes and sucklings he hath ordained and perfected praise. Shall I surprise you still more? The school-mistress of the same school, though before likewise a very virtuous and upright young woman, has imbibed the spirit of piety; and a few of the girls are under the same influence. They meet in a class on Monday nights regularly; and I cannot doubt that what little they have of religious principle is truly genuine. Much, of course, cannot be expected from such young Christians; but we see enough to recognise the hand of God, and adoringly to persevere in his work.

BRITISH BIBLE SOCIETY.

From "Monthly Extracts of Correspondence," June, 1818.

From the Report of the Netherlands Bible Society, delivered July 2, 1817.

Of the various Auxiliaries, which have all, more or less, vied with each other in a holy emulation, that at the Hague is exhibited, as reaping the richest fruits of their unwearied exertions. Its members and contributions have increased; copious distributions of the Scriptures have been made, and a truly Christian spirit has manifested itself in all their proceedings.

Rotterdam is highly commended for its essential services rendered to the cause, and for the impulse its Bible Society has given to every work of Christian benevolence.

Utrecht has liberally distributed to the necessitous, and instituted periodical inquiries, which have proved highly useful. Thus (continues the Report) the Bible Societies prove a blessing, both to our country and to Christianity at large.

Amsterdam continues its vigorous attention to the work. The prisons are provided with the word of God; and under the superintendence of Count Stuyrum, the Scriptures are likewise dispensed to the military.

The Report thus concludes:—

Let our zeal be pure; let us lay aside every private view, and look to the glory of God alone! May revealed truth rise in estimation, and human wisdom be less exalted, and the blessing of God will rest upon our endeavors. Let every Society, every Director, every Member, build upon the only foundation that has been laid; but let them take care how they build, 'for every man's work shall be made manifest.'

From the Monthly Paper containing the

Transactions of the Russian Bible Society, on the 24th February, 1818.

The Director of the Auxiliary Bible Society in Kurmuschsk, reports, that, having presented a Bible and a Testament to a peasant and a soldier, both extremely poor, a wish had thereby been excited among many of the country people, to offer their contributions in money, of which 25 rubles were collected in the church. On this occasion, a little girl, seven years old, an orphan, presented to the minister ten copecks, requesting the Rev. Gentleman would not take it amiss that she offered so very little, but she had no more to give; and that this trifle was a present from her god-mother on her baptismal day.

A correspondent in one of the Branches of the Russian Bible Society, writes, among other things, as follows: "It is to be lamented, that the copies of the Holy Scriptures have not yet been received here. We have excited a thirst, but we want the means of satisfying it. Four years ago, our Depository was full of Bibles, but we had no customers; now it is quite the contrary. We have but few Bibles, and many applicants, whom, after repeated inquiries, we are reluctantly obliged to put off to a future period. The poorer the

people are, the more willingly they bring forth their mite; and the less cultivated they are, the greater is their desire for the Scriptures, and the instruction they contain. Of this we have daily experience.

The correspondent of the Society at Minsk, on announcing the receipt of the Bibles sent thither, expresses himself as follows: "I ought to have written to you earlier, to which I wanted no incitement; but before I received the Bibles, so very little business of moment was transacted in the meetings of our Committee, that I could not communicate to you, or your Society, (which is hardly capable of viewing, from its great theatre of action, all the wonderful occurrences around it,) any thing of an interesting nature. We were, in fact, I may say, at a stand, still hoping for the accomplishment of our wishes. But being now rich in the treasures of salvation, we may proclaim the kingdom of God in various tongues. It is remarkable, that even Jews have purchased the New Testament."

From an anonymous writer in the town of Mosur, the following letter has been received: "That the Gospel of Christ our Lord may be proclaimed among all nations, we offer, with reverence, the enclosed mite of 100 rubles, in silver, in aid of so benevolent an Institution; and exclaim, in the consciousness of our unworthy hearts, 'We make an offering of thine from thine; from all, and for all.' We promise, as we are in duty bound to do, as Christians, in honor of God who blesses our undertaking, to make an annual remittance of 100 rubles, and in the same coin, to the Committee of the St. Petersburg Bible Society. We do not sign our names. They are known to the Omniscient whom we serve, in whose hand is the book of life. He says: 'Without me ye can do nothing.' To him alone be glory, honor, praise, and thanksgiving, from eternity to eternity."

AMERICAN BAPTIST MISSION.

From the American Baptist Magazine.

Extract of a letter from Mrs. NANCY JUD-

SON, to a Lady in the vicinity of Boston, dated RANGOON, Aug. 20, 1817.

It is now four years that we have resided in this country; and though no Burman has renounced idolatry and embraced the religion of Christ, yet the seed is beginning to be scattered in a still, quiet way, which may spring up and bear fruit in some future time. Burmah presents a field for vast, unbounded usefulness! But neither revelation, nor the experience of ages, warrant us to expect immediate success. What nation has changed their gods in a day? What nation so far advanced in civilization as the Burman, has renounced their system of religion at the first mention of a new one? We are not to look for miracles, but we are warranted to expect the accomplishment of those ends, which God in his wise providence has connected with a steady, persevering use of means. We are firmly persuaded that the country of Burmah will eventually become Christian—that the way is now preparing, the seed sowing; but how long before the harvest will be ripe, we leave for God to determine.

It has been Mr. Judson's object to get well grounded in the language, and to do some preparatory work for the benefit of future missionaries, before he made a formal disclosure of his design to the king. We have not by any means taken pains to keep our object secret; on the contrary, we have improved every opportunity to communicate religious truth to those Burmans who have visited at the mission-house. This we have considered as the path of present duty. Since Mr. Hough's arrival, he has printed a tract of considerable length, being a view of the Christian Religion, which Mr. Judson had previously composed; and also, a small Catechism for children, and Matthew's Gospel. These are in circulation, and are well understood by those who read them. Many have called at the mission-house to inquire more particularly into the new religion. But we have frequently observed in these enquirers a fear lest others should discover their inclination to enquire. Some-times, when two or three intimate friends have been seriously engaged in conversing on religious subjects, if others, with whom they were not acquainted, called at the same time, they would be silent and take their leave. This makes us feel the importance of trying to obtain the patronage of government. In a few months, Mr. Judson will complete a Dictionary of the Burman language; after which, he will perhaps go up to Ava, the residence of the king. O my dear Mary, if we were convinced of the importance of missions before we left our native country, we now see and feel their importance, as well as their practicability! We could then picture to ourselves the miserable situation of heathen nations, but we now see a whole populous empire, rational and immortal like ourselves, sunk in the grossest idolatry, given up to follow the wicked inclinations of their depraved hearts, entirely destitute of any moral principle, or the least spark of true benevolence. Let the pleaders of the native innocence and purity of heathen nations, visit Burmah. Their system of religion has no more to offer.

The Female Mite Society of Augusta, Ga.
have transmitted to Princeton College, 260
—the sum necessary for the annual support
of a poor Student of Theology there.

THE RECORDER.

BOSTON, SATURDAY, SEPTEMBER 19, 1818.

In the course of our Editorial labors, we have been twice hinted at the importance of being acquainted with the history of the Christian Church—at the prevailing ignorance on the subject—and the reasons that have operated to perpetuate that ignorance. As we do not intend to publish our readers with Essays nor Reviews, in our department of our paper, and as we have the honor, common to all authors, of handling any subject in any way, consulting only our own judgment or whim, we shall indulge ourselves in such loose remarks as may suggest themselves to us, on the same topics.

A period like the present, when the Church is laboring forth as the morning, fair as the moon, and as the sun, and terrible as an army with banners, an acquaintance with her risings and progress, her successes and defeats, her trials and her trials in past ages, becomes peculiarly desirable to all who delight in her prosperity. Who does not feel a lively interest in the history of the early history of an individual who has sustained the world by the splendor of his achievements, or by the extent of his philanthropy?

And a similar interest is felt in the early history of a nation whose career is marked with glory, and whose fame stands unrivaled. The patriots of our own country, and the earliest settlers that were adopted to give form and stability to our Republic, have a hold on our hearts, that renders every fragment of our early history precious. Nor is such a principle of human nature to be treated with contempt; it nourishes political virtue, and inspires a liberal, magnanimous feeling which is essential to national greatness. We wish to see the same principle manifested, and operating in the bosom of the Christian like other sanctified principles. We wish to see the friend of Zion cherishing a similar regard to every thing which concerns her welfare every period of her existence, delighted with tracing the strait but sometimes obscure path in which she has advanced to her present eminence.

If we seek the most striking illustrations of the providence of God, we shall find them in the history of the Church; for like the bush that Moses saw, burning, yet not consumed, she has passed through a constant succession of fiery trials, and remains unburnt—at once a monument of almighty power, and of the fidelity of all human machinery. When the dragon has poured out a flood of many waters, the earth has helped the woman, and God hath prepared a place for her in the wilderness. Though the "witnesses" have often been slain, and laid dead long enough to convince the world that the cause they vindicated was not dependent on their testimony, yet they have been raised up again with renovated strength, and from their very sufferings have derived energy for the prosecution of their work. Indeed, no important principle of revealed religion can be mentioned, which does not derive illustration and strength from the same source. The malignity of sin, appears with no stigma in the violence of its attacks against the saints—and the universality of sin's dominion appears in an universal hostility to the healing doctrines of the gospel—the necessity of regeneration, the extent of power necessary to effect it—the punishment due to the wicked, and the certainty of its execution—the rewards of faith and obedience—the sufficiency of divine promises to sustain the soul under the heaviest burdens of suffering—are points on which the history of God's dealings with his Church furnish the highest satisfaction. If the children of this world may derive the maxims of a carnal policy from their acquaintance with civil history, and strengthen their schemes of self-aggrandizement from the experience of their predecessors, why may not the children of God avail themselves of similar resources in maintaining the cause of divine truth? Or, must the children of this world be the only every subject than the children of light? We cannot pretend to enumerate all the advantages which the Christian may derive from the study of God's dispensations toward his Church. Our limits will not permit.

(To be continued.)

BABINGTON ON CHRISTIAN EDUCATION.

To the Editor of the Recorder.

I think it peculiarly proper, that a paper like yours, should be a means of introducing to public notice those publications which are suited to parents in the discharge of their duties, and thus to promote the welfare of the rising generation. The importance of parental instruction, and other means of improving the minds of children and youth, is more and more deeply felt. The Christian world seems to be growing more sensible of the duty of communicating knowledge to the young, and of training them up for usefulness in the world—and above all, of bringing them to the love and service of God. Every page in any publication, which shall state in various a higher regard for their children, and a more steady, persevering zeal for their salvation, ought to be considered as precious.

ANALYSIS OF A PRACTICAL VIEW OF CHRISTIAN EDUCATION.

By the EARL OF BURLINGTON.

Christian Education, in its earliest stages, deserves the most careful and attentive consideration of parents and by instructors. It is written by a man of high respectability of character—a man of good sense and good taste, who knew how to communicate instruction in a plain, neat, and forcible style. It is written by a father, who has been long versed in the business of domestic education, and has given us the results of his own experience. It is written by a Christian, who has the religious character and prospects of his children as infinitely above all other earthly considerations, so deeply impressed with the value of education, and so desirous to promote a truly Christian education, must be animating, in a high degree, to parents and ministers. This book will afford them a fund of practical knowledge, and will aid them in the accomplishment of a work, which ought to be dear to their hearts. There are many, in which they have no need of assistance, because there is none which is attended with greater difficulties, or which calls for greater diligence, resolution, and patience. And which pious parents are so generally chargeable with want of fidelity. Though their natural feelings lead them to their own temporal interests, and though they regard their own temporal welfare with their regard to the everlasting welfare of their children, as a motive to faithfulness; yet they are prone to lose sight of

the vast importance of domestic instruction and discipline, and to indulge a remissness, which, even in matters of small consequence, would be utterly inexcusable. This treatise is calculated to rouse to action, as well as to give instruction. It has already called forth the gratitude of a multitude of parents who have been excited, by the perusal of it, to new efforts to bring up their children in the nurture and admonition of the Lord. It will, no doubt, be gratefully remembered by multitudes of the rising age, who will be much indebted to its interesting pages for the benefits they will derive from the pious labors of their parents.

There is one objection to the efforts here urged upon parents, which arises partly from false reasoning, and partly from criminal sloth. The objection is, that the grace of God is to be relied upon as the source of all good to children, and that the glory of that grace would be obscured by attaching so much importance to human exertion. If this objection deserves any answer, a very short one is sufficient. I say then, that the principle contained in this objection would go to prevent all exertion and diligence, and would produce through the world, a state of the most sluggish and torpid inaction on all subjects. For in all we are dependent on the power and the favor of God; and if this dependence is inconsistent with our diligent exertion in one thing, it is in another. I entreat those, who have any difficulty on this objection, to read the Bible, and see how Paul felt respecting the grace of God as the sole cause of human salvation, and how active he was in promoting their salvation, and how earnest in pressing others to action.

I shall only add, that whoever purchases this book, will contribute something to one of the most important objects of Christian charity; I mean, the American Education Society, which, as I am informed by the Editor, will probably receive \$300 as the avails of the first edition. The Editor has taken much pains in this business with no wish for any compensation but the pleasure of promoting a Christian education by the circulation of the book, and of devoting all the profits of it to the cause of Christ.

A FATHER.

REVIVAL OF RELIGION AT SEA.

[The following is from the Newburyport Herald. The Editor of that paper says the information may be relied upon as strictly true.]

Extract of a letter from a young man on board ship Independence, to his friend in Newburyport, dated, Calcutta, April, 30, 1818.

The Missionaries who came out with us, appear to be amiable persons: they converse more upon experimental religion than the sentiments of different sects.

Our crew, the first part of the passage, were apparently steady and fond of reading. Nothing particular occurred until about the 10th of February, when one of our sailors, (a native of Scotland,) who has been, according to his own confession, addicted to every vice that is common among sailors in his 30'clock watch below, about 5 minutes in bed, thought he saw the person of our Saviour by him, with out-stretched arms to receive him, and then disappeared. It affected him much; it seemed to be instrumental in the hand of God of bringing him to serious reflections upon his past life, and we trust it proved a deliverance of his soul from the power of sin and Satan into the liberty of the sons of God. This change put a new song into his mouth, even praise to God who had brought him out of nature's darkness into his marvelous light, upon which he could not hold his peace, but in a wonderful manner spoke of the things God had done for him to those around him. This gave them serious thoughts concerning the state of their immortal souls. About the 30th of February, an uncommon seriousness appeared among the sailors—at 7 o'clock in the evening one of the sailors desired me to request one of the Missionaries to come forward and pray with them. Both Missionaries came, and joined the sailors, except one man at the helm, in floods of tears, crying out with the convicted sinner, What must we do to be saved? O! delightful sight, to see the out-casts of all nations falling down at the feet of the cross, begging for mercy from a crucified Redeemer. They embrace every opportunity to tell the gracious dealings of God to their souls, exhorting one another to attend to the things that belong to their eternal peace and happiness. About 7 or 8 have received sealing manifestation of the love of God to their souls. This indeed must be the work of the Holy Spirit. Backsliders, who have long strayed from their Maker, are turning from the error of their ways, and finding peace to their souls thro' the blood of Christ.

MR. FREY, THE CONVERTED JEW.

The Congregation under the Pastoral care of the Rev. Joseph Samuel C. F. Frey, worshipping at the Independent Chapel Mulberry-street, New-York, finding it necessary to erect a building much larger than the one they at present occupy, in order to accommodate, or even contain, all that manifest a desire to attend upon his preaching, unanimously resolved, on the 5th instant, to build a plain brick chapel, 80 feet by 60. The people of Mr. Frey's charge are characteristic of the apostolic age—"Not many wise men after the flesh, not many mighty, not many noble, not many rich"—but affectionately united, and earnestly striving together for the faith once given to the saints. Although a few months ago, this church was not known, it now consists of forty-eight members, several of whom confessed that they had not been in the habit of attending any place of worship, nor had any thoughts about religion till they came, chiefly out of curiosity, to hear a Jew preach the gospel. Since he commenced his labors in that church, he has frequently had the pleasure of preaching the Gospel to those of the seed of Abraham, some of which continue to attend with seriousness. A Jewess, now in her eighth year, received her first religious impression by reading Mr. Frey's narrative; after which she came from the country to attend his ministry, and has since been received a member of this church.—N. Y. Spectator.

MARINER'S CHURCH.

There is a site in Boston peculiarly well adapted to the erecting a Mariner's Church.—It is Fort Hill. On this eminence a handsome circular edifice, of our best granite, with a dome and naval ornaments rising above the poplars which now surround that era, would be a great additional ornament to that part of the town.

This would be the first object that would meet the eyes of the Mariner on entering the harbor, and awaken feelings of gratitude to his Maker for his past preservation; and the distant view of his native shores, would be from the sanctuary in which he had been taught to feel that his present happiness and future hope depend on a due observance of the precepts of the Gospel.

The Mariner, at his worship, would have constantly in view the wide ocean on which he had been so often preserved for which this thoughtless, though good feelings for which this thoughtless class of men are remarkable, in their human claims, would be called forcibly into action, and would make it near to almost all the navigation of the town, and it may be presumed that the town authorities would readily grant this site for such a purpose. Should this plan be acted upon, the writer of this article will furnish for inspection a plan of a Naval Temple.—Boston Gazette.

The Rev. Nathaniel Bowen, D. D. will be consecrated Bishop of South Carolina the 5th Oct.

LECTURE AT BOYLSTON HALL.

Divine Service at Boylston Hall will begin on Sunday evening next at six o'clock, so that it may close by half past seven, in order that the exercises in sacred music by the Handel and Haydn Society may commence at their usual time. In future, the Hall is engaged for the Rev. Mr. SABINE, Sabbath Morning and Afternoon, as is usual at other places of worship, and the evening lecture must be discontinued, as the above society will occupy the Hall at that time.

FREEPORT CHURCH.

The contributions which have been made for rebuilding this Church, already exceed 1200 dollars, more than half of which sum has been generously collected in Boston, and its vicinity. Mr. EZRA HYDE, mer. of this place, has, we understand, been authorized to receive all such donations as may be made in this quarter; and will take upon himself the charge of transmitting the same to the Committee of Proprietors at Freeport.

A number of the Creek Indians, in imitation of the Cherokee, are migrating, we are informed, to the west, from a desire, we presume, to be far removed from the "haunts of civilized man." Others are making permanent settlements, and are slowly advancing in the arts of civilization. It is contemplated, we believe, to establish a school at the Agency, for the purpose of educating such as are willing to be instructed. Two boys, one of whom is McIntosh's son, have been at the Academy in this place some time, and have made considerable proficiency in acquiring a knowledge of our language.—Milledgeville paper.

GOVERNOR'S TOUR.

Governor Brooks is now on his tour through the District of Maine. On Thursday, last week, he reviewed Col. Spring's Regiment at Saco.—The review at Wells, on the preceding day, was countermanded, on account of the severe storm of Monday and Tuesday. On Friday morning, the Governor arrived in Portland; reviewed Colonel Store's regiment of Infantry, a battalion of Artillery and a squadron of Cavalry. On Saturday, reviewed Col. Bailey's regiment at Westbrook; returned to Portland, and inspected FortBurrors, which belongs to the Commonwealth. Afterwards visited the U. S. forts Preble and Scammel, upon the invitation of Maj. Crane, the commanding officer. On Sunday, the Governor attended Public Worship at the Rev. Mr. Nichols' & Mr. Fay's meeting-houses. On Monday he left Portland to review two regiments at Gray, and was then to proceed into General Sewall's Division.

It was previously understood, that the Governor declined all escorts either military or civil, between the different stages upon the line of his journey. He was called upon at his lodgings in Portland, by a considerable number of respectable citizens without regard to any political distinctions.—Among the visitors of his Excellency, was an officer of the revolutionary army, Capt. Cook, now a pensioner of the United States, whom the governor recognized as having last seen, he supposed, lying dead upon the field of battle at Mousmouth, shot through the breast, forty years ago. This interview with an old fellow soldier is represented as having been particularly interesting to the parties and spectators.—Portland Gaz.

The annual Commencement of YALE COLLEGE, Connecticut, was held on Wednesday of last week. Although the weather was unfavorable, we learn that the number of persons collected on that occasion was unusually great—it is supposed that there were individuals present from every state in the Union. The degree of Bachelor of Arts was conferred on 60 young gentlemen, Alumni of the College—the degree of Master of Arts on 26. The honorary degree of Doctor of Arts was conferred on Mr. Edward Hitchcock, of Deerfield, Mass.—the honorary degree of Doctor of Divinity on the Rev. Ralph Wardlaw, of Glasgow, Scotland, and on the Rev. Joshua Bates, President of Middlebury College, Vermont. The honorary degree of Doctor of Laws was conferred on the Hon. John Trumbull, one of the Judges of the Superior Court of Connecticut. The degree of Doctor of Medicine was conferred on 10 gentlemen of the Med. Institution.

By a person who was present at the exhibition, we learn, that the performances were such as reflected great credit on the young gentlemen who appeared upon the stage, and to the Institution.

Exercise.—Salutatory oration, in Latin. Oration "On the proper culture of the Imagination." Oration "On the dignity and utility of the Philosophy of the Mind." Forensic disputation on the question, "Have the British conquests in India been beneficial?" "The Abbe de l'Epee and his Deaf and Dumb Pupil" a poem. Forensic Disputation on the question, "Ought the Fine Arts to be extensively cultivated in the United States?" Oration, "On the colonization of the Blacks in the United States." Colloquial disputation, "On the lawfulness of war." Oration, "On the Association of Ideas." Oration, "On the Influence of Poverty in the formation of Literary Characters." Oration, "On the Value of Enthusiasm" with the Valedictory Address.

DEATH OF MR. MILLS.

Died at sea, June 15th 1818, On his passage from Africa, the Rev. SAMUEL J. MILLS, one of the agents employed by the American Colonization Society. We understand, intelligence of this solemn providence has been received by his father, the Rev. Mr. MILLS of Torrington, in a short letter from Mr. BURGESS, his companion in perils. We are unable to express our feelings on this occasion. The Church know not the loss it has sustained by the death of this distinguished Missionary. Few, if any, have surpassed him in zeal and usefulness in their Master's cause, and we trust that few will wear a brighter crown. His reward is on high; yet we hope for the benefit of the living, some one will do justice to his memory, by giving a memoir of his life.—Rel. Intell.

DEAF AND DUMB INSTITUTION.

Letters from Balltown speak highly of the talent exhibited there, and at Saratoga, by Master George Loring, of Hingham, (he belongs to Boston) in Mass. He is a lad about 12 years old, one of the pupils of the Deaf and Dumb Institution at Hartford; and who has visited the Springs in company with Mr. Gallaudet, the Principal of that Asylum. The lad has rendered himself interesting by his sprightliness, his amiable cheerfulness, his attachment to his tutor and the Institution, and the perfection he has attained in the Language of signs. For example—Mr. G. by signs only, would express to Loring a sentence on an indifferent subject—and which might be suggested by any of the bystanders—containing any given number of words, the communication being made at all once—and Loring would immediately write it down, almost invariably, with the most exact correctness.—He writes with great ease and rapidity, his hand writing is handsome, and his knowledge of grammar apparent. This affords another evidence of the superior utility of this benevolent Institution.

CAUTION.

Whereas Stephen Williams and Timothy Williams, of Woodstock, Conn. formerly licentiates of the original association of Windham County, for very good and sufficient reasons were refused the renewal of their licences after the expiration of the same; and whereas we are credibly informed that they still persist in offering themselves to the service of the Churches in different parts of the county as regular candidates for the Gospel ministry; This is to certify all concerned that they have no present recommendation from us. And we feel it our duty to warn the Churches to beware of them as imposing on the public.

Signed by order of the Association, ASA MEACH, Secy.

LATEST FROM ENGLAND.

Accounts to the 14th August, have been received at New-York, from Liverpool; but they are unaccompanied by any political events of the least interest to the American reader. Flour is said to be in great plenty and very dull; the Cotton market was brisk, and some fine parcels had advanced a little.

The indisposition of the Queen still continued, and very little hope was entertained of her eventual recovery.

Amongst the patents granted in France on the 8th of July, are the following:
One for the method of condensing Hydrogen Gas, by which it can be rendered an article of commerce. Another for a printing press, by which both sides of the paper can be printed at once.

SEA SERPENT—not fabulous.

Savannah Sept. 1.—Capt. Tatem, a gentleman of observation and veracity, who has arrived here from Philadelphia, informs us that on Monday, the 24th August, off Cape Henry, he saw a huge Sea Monster, which he and his people supposed to be the wonderment called the Sea Serpent.—That when first discovered he was steering in a south-east direction; but soon after shifted his course north-east, which he continued until out of sight. His head was reared almost feet out of water; and we were within 100 yards of him.

The United States have established an Arsenal near Augusta, and appropriated forty thousand dollars to erect the necessary buildings.

Baltimore, Sept. 11.—Yesterday the sentence of death was executed on John Alexander and Joseph T. Hare, convicted of mail robbery. A vast concourse of spectators was present. Hare had published a dying confession; and acknowledged that for the last 14 years, he has been a highway robber on a larger and more successful scale than any other in Europe or America, that he knew of.

MARRIAGES.

In Boston, Mr. Thomas Reiney, to Miss Lydia Treffrey—Mr. Aaron Chapin, mer. to Miss Lucy White Fish—Mr. Peter Sauborn, of Sutton, Vt. to Miss Sally Whitney—Mr. John W. Trumbull, to Miss Eliza Hulet, of Barnstable—Mr. Isaac Clark, to Miss Hannah Eliza Welles.—At Salem, Mr. W. W. Lander, to Miss Dorcas Johnson.
At Watertown, Wm. Briggs, Esq. of this town, to Miss Mary Clark, daughter of Col. Jno. Clark, of W.—At Seekonk, Mr. Joshua Sayer, of Newport, R. I. to Miss Eliza B. Kinnicut, eldest daughter of Thomas Kinnicut, Esq.—At Gorham, Me. Capt. William Stephenson, to Miss Harriet Lincoln, daughter of Capt. John L.—At Kennebunk, Mr. Hercules M. Hayes, of this town, to Miss Lucy Lord.—At Barnstable, Capt. Daniel C. Bacon, to Miss Desire T. Gorham.—At Plymouth, Mr. William Spooner, to Miss Hannah Otis Nickolson.—At Newport, R. I. Mr. Charles M. Thurston, to Miss Rachel H. Pittman.—At Concord, N. H. Lieut. Elliot Chickering, to Miss Ruth Wilson.—At New-Chester, Mr. Hosea Sargent, to Miss Roxana Sargent.—At Windsor, Vt. Solomon Prentiss, Esq. to widow Susannah White.

DEATHS.

In Boston, Harriet M. daughter of Mr. Nathaniel Phillips—Frederick William, son of Mr. Samuel Train, aged 6.—Mr. Gilbert Dickinson, aged 75. At Cambridge, Harriet Newell, aged 15 months, youngest child of Mr. Jacob H. Bates.
At Brighton, very suddenly, Mrs. Nabby, wife of Mr. Samuel Davis, aged 33.—At Acton, widow Elizabeth Brooks, aged 98.—At Bolton, Mrs. Susannah Wright, widow of the late Rev. Phineas Wright, aged 77.—At Shrewsbury, of apoplexy, Capt. Charles Fay, aged 52.—At Newburyport, on Sunday last, after attending divine service all day, Mr. Samuel Lunt, aged 72—he expired in his chair without any apparent previous indisposition.—Mr. Samuel Whitney, aged 30.—At Portland, Mr. John Winchester, aged 24.—At Scarborough, Me. Mr. John Maynard, aged 52.—Drowned, opposite Pawtucket, R. I. by the upsetting of a boat, Miss Mary W. Gardiner.—At Concord, widow Sarah Kimball, aged 76.—At Salisbury, drowned, Mr. Jonathan Stevens, Jr. aged 48.—At Amherst, Mr. Daniel Weston, aged 44.—At Newton, Mrs. Hannah, wife of Mr. Elisha Hyde, aged 61.—At Hartland, Mr. Nathaniel Billings, aged 67.—At Brewer, Thomas, son of Col. Chamberlain, aged 22.—At Hartford, Mrs. Abigail Talcott, aged 67.—Mr. Jeremiah Smith, formerly of Rhode-Island.—At Winslow, Col. Josiah Hayden, formerly of Bridgewater, aged 84.—At Plymouth, N. H. Susan, daughter of David Webster, Jr. Esq. aged 22.—At Claremont, N. H. Samuel Gordon Jarvis, Esq. aged 73.—At Chatham, N. H. Asa Easman, Esq. aged 43.—At Georgetown, Col. Dis. Mrs. Ann T. Wood, formerly of Newburyport.
On his farm, on Laurel Hill, Penn. the venerable Major-General ARTHUR ST. CLAIR.
Drowned on the 24th August, below Louisville, Kentucky, James Carr, Esq. and his daughter aged 9 years. He was ascending the Ohio, with his wife and family, with an intention to settle in the West—his daughter fell overboard, and in his attempt to save her, they both sunk to rise no more. Mr. C. was formerly a representative in Congress from the District of Maine, and very recently a merchant of Baltimore.
In Bon Settlement, Missouri, the famous Col. Daniel Boone, supposed to be upwards of 90 yrs. old. At East-Florida, Bull Head, one of the chiefs of the Seminoles. According to the custom of his nation, four of his handiwork horses, and his favorite negro, were burned on the occasion.

A CHARITY SERMON.

Is to be delivered in Park-street Church on Sabbath evening, at 7 o'clock, by Rev. Mr. CORNELIUS. After service a contribution will be collected for the education of heathen children.

HARD WARE.

HOMES, HOMER & BONNER, No. 33, Union-Street, HAVE received, per Triton and Falcon from Liverpool, & Catharine from Bristol, and Hesper from Amsterdam, a general assortment of CUTLERY & HARD WARE Goods, which they offer for sale, on good terms, for Cash or Credit. Sept. 19.

NOTICE.

AN Annual Meeting of the American Society, for Educating Pious Youth for the Gospel Ministry, will be held at the Hall of the Massachusetts Bank, on Wednesday, the 30th inst. at 3 o'clock, P. M. At half past 3 o'clock, P. M. the Anniversary Sermon will be delivered in the Old South Meeting-house, by the Rev. Dr. Dana; after which a collection will be made in aid of the funds of the Society.

Sept. 12. ASA EATON, Clerk.

Plymouth and Norfolk Bible Society.

The Annual Meeting of the Plymouth and Norfolk Bible Society, stands adjourned to Wednesday, the 30th day of Sept. inst. The Society will convene at 1 o'clock, P. M. at the Meeting-house in Duxbury, when a discourse will be delivered by Rev. JACOB NORTON, of Weymouth. SAMUEL DEANE, Secretary.

Bombazetts as cheap as ever!

JAMES BREWER, 64, Market-street, (south side) has just received, an extensive assortment of BOMBAZETTS, which will be sold as usual, uncommonly cheap. Also, one case extra fine Calicoes, selected in particular for the approaching season, and of the newest style, which are going rapidly. Sept. 12.

Babington on Christian Education.

CUMMINGS & HILLIARD, at the Boston Bookstore, No. 1, Cornhill, have just published—

"A Practical View of Christian Education in its Earliest Stages," by T. BABINGTON, Esq. Member of the British Parliament.

Third Edition of "Questions on the Historical Parts of the New Testament, for Sunday Exercises in Families and Schools, with four Maps of the Countries through which our Saviour and his Apostles Travelled, by J. A. CUMMINGS, Author of Ancient and Modern Geography."

N. B. The sale of these Questions has been such as to require three editions in about fifteen months, amounting in all to twenty thousand copies.

Extract from the Pencilist, of July, 1818.

"There is one book more I will mention, highly useful in facilitating our progress in religious knowledge; I mean Cummings' 'Historical Questions on the four Gospels and Acts of the Apostles.' I have been astonished, Mr. Editor, to find how grossly ignorant many professed Christians are, among us, of the history of the Bible. They continue, all their life, ignorant of many of the most remarkable events mentioned in Holy Writ. They have been accustomed to read their Bible in so desultory a manner, that they know not what it does contain. I could wish that clergymen would use their influence to introduce this book into every family of their respective parishes; and likewise to urge it upon parents and guardians, to be assiduous in teaching their children that belong to their charge, the things which belong to their everlasting peace. I know this catechism has already been widely circulated in schools and academies; yet comparatively few have ever seen it. If it could be used generally, in schools and families, we might anticipate the happiest consequences. Children, being early instructed in the truth, would certainly be much more likely to receive it in the love of it, and to live a pious and godly life, and at death enter into the rest which is prepared for the people of God."

As above.—In the press, and will in a few days be published, "First Lessons in Geography, for Children, with 7 maps; by J. A. Cummings." Price 25 cents.

C. & H. have constantly on hand the best supply of School and Classical Books. Orders from Instructors of Schools, Academies and Colleges, in every part of the United States, are supplied on the most liberal terms. Sept. 19.

BIDDULPH'S ESSAYS.

JUST published, at Cornhill-square, opposite the south west corner of the Old State House, Boston, BIDDULPH'S ESSAYS, on select parts of the Liturgy of the Church of England. The substance of a Course of Lectures, delivered in the Parish Church of St. Werburg, Bristol—by Thos. T. BIDDULPH, A. M. late of Queen's College, Oxford. Adapted to the Liturgy of the Protestant Episcopal Church in the United States of America. "Hold fast the form of sound words." Price \$1.25.

Mr. Biddulph's Essays on the Liturgy, I consider as excellent and useful in a high degree; and this selection from them is commended to all who would be established in sound doctrine, and the practice of godliness, and especially to Episcopalians, who will be here instructed to worship God in spirit and in truth.

ALEX. V. GRISWOLD, Bishop of the Eastern Diocese.

Account of the Shakers.

JUST received, an account of the people called SHAKERS, their Faith, Doctrine, and Practice, with a history of their rise and progress to the present day, by Thomas Brown, who has now abandoned them. Price \$1, 370 pages close print, Cornhill-square, nearly opposite the Old State House. Sept. 19.

Drugs from London.

MAYNARD & NOYES.

No. 48, Cornhill. HAVE just received a new supply of DRUGS, MEDICINES, SURGEONS' INSTRUMENTS, &c. which are of very excellent quality, and will be sold at fair prices for cash or credit.

Physicians and others are respectfully invited to call, or, if more convenient, to send their orders. In both cases, the prices will be the same, and they will have liberty to return any article they please. 370 Cornhill. Sept. 19.

BALDWIN & JONES.

No. 37, Market-st. and 59, Cornhill. HAVE received by the Falcon, from Liverpool, a part of their supply of fall GOODS.

1 case Gold, Pearl, Jet, and Paste Jewelry, consisting of Pearl Ear Rings, Eosom Pins and Finger Rings—Pearl Head Ornaments—Rich Jet, do. do. newest patterns—Pate Broaches—Pins—Rings—Head Ornaments—Garnet Rings—Gold Watch Seals, Keys, &c.

1 case Amulet Necklaces—Bracelets and Ornaments—elegant Waist Cases—Shoe Buckles, and Shoe Clasps—Jet and Gilt Snaps—Indispensable Tops—Hooks and Eyes—Silk Watch Chains, &c.

1 case Gilt Watch Trimmings—Main Springs, &c.

1 case white Metal Church Flags—Cups, Plates and Christening Basins. Sept. 19.

Extra fine Sheetings.

LODGE & DRAFER, No. 11, Market-Row, have received per ship Falcon, from Liverpool, one case 5-4 Linen Sheetings, very fine and approved bleached. Also—a complete assortment of 7-8 and 4-4 Irish Linens, superior fabric; elegant Table Linen of every description, at low prices. 4w Sept. 19.

Elegant and Low-priced Furniture.

SAMUEL BEAL, informs his Friends, and the Public in general, that his Warehouse is now supplied with an extensive assortment of elegant and low-priced Furniture, worthy the attention of all who wish to supply themselves with good Furniture from 15 to 20 per cent. below the usual prices, viz.

1500 Chairs, such as fancy bamboos, New-York and various other patterns, from 39 to 21c each.—Sideboards, from \$15 to \$60 each.—Bureaus, all prices—20 pair common and Grecian Card Tables—12 Sofas, covered with green moreen, scarlet, French grey and hair cloth—10 common do.—15 Secretaries, with and without Book Cases—12 Portable Desks—Easy and Lolling Chairs—mahogany and stained-wood bedsteads, of all kinds and prices—150 mahogany and stained-wood Dining and Pembroke Tables—18 Work Tables, with and without bags—25 Wash and Light Stands—Looking Glasses—brass Fire Sets, few pieces and remnants Carpeting—5000 lbs Live Geese and Water Fowl Feathers—30 ready made Beds, from 15 to 30 ds.—300 yards Bed Ticking.

N. B.—Merchants and others, who purchase for shipping, are respectfully invited to call at the Old Established Warehouse, Mill-Pond street, where may be found an extensive assortment of Genteel and Low-priced FURNITURE, which is selling unusually low, by wholesale and retail. Sept. 19.

Plaid Silks, and Canton Crapes.

JAMES BREWER, 64, Market-street, (south side) has on hand, a fine assortment of PLAID SILKS, and CANTON CRAPEs, which are offered as usual, very cheap. Also, One bale of fine India Sheetings, as usual very low. Also, an elegant assortment of Cassimere and Crape Shawls—a quantity more of those cheap Gingham, which go as usual for \$1.25, a Gown Pattern. Likewise, 500 yards of fancy Muslin, at 25 cts. per yard only. Sept. 12.

POETRY.

From the London Ecce Magazine.

HYMN II.

Composed for the Anniversary of the Missionary Society. By J. Montgomery, Esq.

Rev. xix. 6. 1 Cor. xv. 24-26.

Hark! the song of Jubilee;
 Loud as mighty thunders roar,
 Or the fulness of the sea,
 When it breaks upon the shore—
 Hallelujah! for the Lord,
 God Omnipotent shall reign;
 Hallelujah! let the word
 Echo round the earth and main.
 Hallelujah! hark! the sound,
 From the depths unto the skies,
 Wakes above, beneath, around,
 All creation's harmonies:—
 See Jehovah's banner furled,
 Sheathed his sword: 'tis done;
 And the kingdoms of this world
 Are the kingdoms of his Son.
 He shall reign from pole to pole,
 With limitless sway:
 He shall reign, when like a scroll
 Yonder heavens have pass'd away—
 Then the end—beneath his rod,
 Man's last enemy shall fall;
 Hallelujah! Christ in God,
 God in Christ, is All in All.

MISCELLANY.

SOCIAL SELECTIONS—No. V.

Address to the Frequenters of Theatres.

[Concluded from page 160.]

Armen are very expert in finding excuses for walking in the ways of their hearts, and following the fashion; and prone to satisfy themselves with those which are weak and insufficient. I shall consider the principal pleas which are offered for attending the Play-house. Many plead that it is a diversion: they say, 'that God and religion allow recreation.' This I readily acknowledge; but, consider, the end of diversion is, as the very word imports, to give the mind a little relaxation from important cares—to refresh the spirit, and fit us for returning, with greater ability and reliance, to the common business of life, and to religion. Every recreation that does not answer these ends is an unlawful one.—Now I think it cannot be reasonably said of the Theatre, that it answers these ends; there is too much time spent there for it to be an innocent diversion. If it deeply fixes the attention, and strongly interests the heart, it not only excites those passions which Christianity was designed to restrain, but actually becomes a fatigue. Besides, as I hinted above, exercise is the proper recreation of those whose business very much confines them at home, or to a sitting posture; and reading and conversation should be the recreation of others. Further, are there not other diversions to be found, less hazardous to virtue, less suspicious, more safe, innocent, and honorable, more becoming Christians?—Can you say, that you go to the Play-house, to glorify God? that you do it heartily as to the Lord, with good intentions, conscientious views, under a sense of God's presence, and with a desire to please him? In short, can you say that you go thither to answer any good end, which may not be better and more safely attained another way? Can you seriously and solemnly ask the blessing of God on this diversion? If you cannot, it is far from being innocent; and any improvements which you may there be supposed to make in politeness, and the knowledge of the world, will be but a small equivalent for risking your virtue and the seriousness of your spirits. You may, perhaps, plead that many others attend it, that the generality do; but this is, indeed, the weakest of all arguments. God commands us, not to follow a multitude to do evil. There are many things in which you must dare to be singular, and for which you must bear to be bantered, if you will be Christians, and lay hold on eternal life. Yet custom and fashion, and the fear of sneers, frighten our youth out of their principles and their souls, and they are ashamed of being thought singularly wise and good. If any persons laugh at you for sober and honorable singularity, look upon them as your enemies, keep out of their company, and even scorn the scorners, Prov. iii. 34. But you may plead that many good people frequent the Theatre. You would probably think me uncharitable if I were to dispute this assertion; but good people is a very loose term, and, if instead of good, you will put that old-fashioned term *holy*, or *godly*, and will judge of men, not by the relaxed and fashionable morality of the present age, but by the word of God, it will be found that few, if any, truly holy and godly men frequent it; or, if they do, it is not part of their going; the question is, not what others do, but what is right and lawful in itself; what is most consistent with, and agreeable to a profession of godliness. By far the majority of good men decline going to the Theatre, and strongly advise others against it; but no openly vicious man or woman declines going upon principle. In this case, examine, not a particular character, but the prevailing party. The worst men and women show, in general, a great fondness for this diversion; the most wise and pious, of both sexes, an aversion to it. And is this a recommendation to you? Consider among your acquaintance, whether those who are most eager for it, or those who shun and disapprove it, appear to fear God and mind religion most; and with which of them would you choose to have your eternal lot and portion? Let me add, that since this plea is so often urged, all who make a credible profession of religion should be careful not to give occasion for it, and lead others into sin by their example; for anyone to plead that he must attend the Play-house on account of his business, and interest, is very failing. The man who fears God, and reverences his own conscience, will first consider whether it will be lawful and innocent in itself, or may not do mischief to himself or others, who may be ensnared by his example. He will trust Providence with his secular interest in the way of duty, whosoever he may be likely to disobey by walking in it; he will never run the risk of losing his soul for the gain of the whole world. Besides, an upright, conscientious, and consistent Christian, will be esteemed for his steadiness, and lose nothing upon the whole by it. If the Theatre be a School of Virtue, as some have asserted, it is surprising that the most holy men, in every age, should have condemned it, and that the Scriptures should never recommend it in this view. If it be a dangerous amusement in general, no pretence of receiving instruction by it will warrant a concurrence in it: so that when these arguments are weighed, and the vanity of these pleas duly considered, I think this diversion must be pronounced unlawful; and that every Christian who values the favor of God, the purity and peace of his own conscience, and the honor of his profession, will abstain from it, however fashionable it may be, and however strongly he may be solicited or inclined to attend it. But if persons will give themselves no trouble to consider whether it be lawful and proper or not, but will run with the crowd, I must leave them to the Judgment of God, which is according to truth. Upon the whole, I think it will appear to every candid enquirer, that from what has been said, there is, at least, room to hesitate about this amusement, and to doubt the lawfulness of it. Now, if you are brought to this state of mind, then for you to attend upon it is unlawful; for St. Paul hath expressly determined: 'He that doubteth is condemned if he eat, because he eateth not of faith; for whatsoever is

not of faith is sin; that is, it is a wicked thing; for a person to do that which he doubteth the lawfulness of, he will be condemned of God as a sinner, if he ventures out of complacency, a false shame, or any other principle, to do what he knows, or even suspects, that God hath forbidden. Allow me to ask those who attend this diversion, Do you think a dying bed will be made easy, and comfortable by the remembrance of your attachment to it? Will it afford you any satisfaction when, that you have taken, what you now give you (as I know it hath given some others) much pain and terror, when you are entering on the eternal world? Indulge me, while I ask once more, whether you think that the pleas with which you now make a shift to satisfy your minds, will bear you out at the tribunal of God? Will he admit them as sufficient? Dare you venture your present comforts and everlasting salvation upon them? You had need be very clear where so much depends. It is good to be sure, where your eternal interest is at stake. Forbearance is certainly safest, and we cannot be too safe where sin and duty, heaven and hell, are concerned. 'Happy is the man that forethinks these; but he that hardeneth his heart shall fall into mischief.' But I know, by painful observation and experience, how little arguments and remonstrances of this kind are regarded, especially by persons of the higher ranks, when the fashion of the age, and the place where they live, and their own inclinations draw the other way. So great however is my regard for your best interest, that I would not have you go even to the play-house, without learning something good & useful there. Let me, therefore, recommend it to you, who, after all, choose to attend it, that before the play begins, or between the acts, you dwell a little upon such reflections as these. You are acting a part on the great stage of life; a part assigned you by the Infinite, Eternal Jehovah, your Creator, Governor, Benefactor, and Judge.—That he sits behind the scenes, and though you see him not, he sees you, and observes and records all your actions, words, and thoughts; that he is too wise a Being to be deceived, and too holy and awful a Being to be trifled with. That you may, in a moment, even while you are seeing the play, be called off the stage of life to appear before your Judge. That you must give an account to him of all things done in the body—of your time and money—your thoughts and imaginations—of the principles on which you have acted in life—of the encouragement and countenance which you have given to religion or to vice; and the good or injury which you have done to the souls of others by your converse and example. If it shall then appear that you have acted your part well, and kept yourselves pure, you will receive the applause of your Judge; all his saints and angels will concur in it, and you will be for ever happy; but if you have acted your part ill, he will most certainly and awfully condemn you; and you will have your portion, your everlasting portion, with 'the devil and his angels, in everlasting fire.' Matt. xxv. 41.

PRISONS IN RUSSIA.

Mr. Venning, a member of the Society in London for the Improvement of Prison Discipline, lately visited Russia; and laid before the Government of that country a memorial upon Prison Discipline, pointing out the defects generally prevalent, and the measures best calculated to remove them. The greatest attention was paid to this representation. Mr. V. was furnished with a passport into all the prisons of Petersburg, and requested to make a report on their condition.—Prince Galitzin, upon every occasion, manifested sincere interest in the success of the undertaking, and afforded the most cordial assistance. The Emperor not only patronized these exertions by his authority, but set a noble example to all his subjects, by personally inspecting some of the prisons. A Report was sent in by Mr. Venning, containing a detailed account of the different places of confinement he had visited, accompanied with suggestions of various improvements which appeared most necessary. This report was immediately taken into consideration, and his Imperial Majesty issued orders for the prompt introduction of the reforms, which the present state of the prisons rendered practicable. Under the same authority, Mr. V. then proceeded to Moscow, where similar measures were adopted. Thus has this great work commenced in Russia under the happiest auspices, and no reasonable doubt can be entertained of inestimable advantages resulting from it, as the new prisons to be erected in that country will have the advantage of all the latest improvements, the Emperor being desirous of adopting whatever is really beneficial.

THE BLIND SAILOR.

At a meeting convened in Liverpool, (Eng.) in March last, for the purpose of establishing a Marine Bible Society, for supplying the numerous sailors resorting to that seaport with the Holy Scriptures, after the gentleman, who opened the business, had taken a luminous view of the subject, & pointed out the duty of adopting measures for the attainment of this great object, he said he should not call on any particular individual to second the resolution; satisfied as he was, that some sailor in the room, would feel it to be his duty to support it. He had scarcely resumed his seat, when a blind Sailor, in the middle of the meeting, rose, and in a manner peculiarly impressive, addressed the chair, as nearly as I can recollect, in the following words.—'Mr. Chairman, there is not in the present assembly, nor in the world, a more proper person to second this motion than myself. I was a sailor, and, like too many of my messmates, I led a wicked and profligate life.—Totally careless of the future, I thought only of present time; I plunged into every species of sin; I lived without God in the world. This I continued for several years, until it pleased God to strike me blind. Being no longer qualified to perform the duties of a seaman, I was discharged and returned home. But though I could no longer indulge in some of my daring vices, I pursued with increased avidity those which I could practice. One of my pleasures was to hear novels and romances read by my friends and relatives. One of them, whose heart God had touched, called on me one day, and told me he had brought a book to read to me. I asked him if it was a new book; he said that it was the oldest in the world, but always new, and began to read the BIBLE to me. It was then I found, that though God had seen meet to draw the veil of darkness over my natural sight, he could pour a flood of light upon my heart. My friend often came to read to me;—he took me to hear the Bible explained, and the God of the Bible was graciously pleased to open this heart. I saw my lost condition, and was mercifully enabled to see my only hope of restoration and salvation was in Jesus Christ. And now, Mr. Chairman, let me ask whether there be in this room, or in the world, a more proper person to second a motion for establishing a Society for giving Bibles to Seamen.'

SABBATH SCHOOL INCIDENT.

A girl by the name of —, belonging to one of the Sabbath Schools in Philadelphia, was neither remarkable for her good behavior or attention to her studies. During the time of her connexion with the school, an opportunity of secretly taking a Dictionary offered itself, which she embraced, & some time after left the school with the stolen book in her possession. Although her conduct was not known to her teacher, conscience was not left to slumber. Some months after she left the school, her mind became impressed with the importance and necessity of religion, which blessed cause she now publicly professes; and being convinced of her former faults, has lately, of her own accord, returned the Dictionary.

FALLS OF NIAGARA.

Gentlemen from these celebrated Falls, inform that on the 20th August, the projection of the Table Rock, so often mentioned by visitors, had fallen in; that the rock was broken in the descent, and disclosed in the cavities "a great number of chrysolite substances, which are worthy the attention of the geologist." "The Table Rock," says a traveller at the Falls, in a letter dated the 5th July preceding, "presents the finest view of the Falls.—It is situated on the west side of the river, just at the point of the Great Pitch. I approached quite to the edge, and, with the rock trembled beneath me, stood and gazed at the stupendous scene." "As I turned to retire from this scene, a deep crevice in the Table Rock caught my eyes. I started at the sight; & hastening across it, enquired of my guide why he had not forewarned me of my danger. He replied that the aperture came last spring, and the rock will not disengage itself until next winter's frosts.—The piece is nearly twenty feet in diameter, and must ere long, be plunged into the gulch below—when, perhaps some visitor less fortunate than myself, may accompany it." In less than six weeks after this exposure, the trembling rock was plunged into the gulch beneath. The piece broken off, we understand, is about 25 rods long, and from one to six rods wide, comprising the principal part of the Table or excavated Rock. It may be considered providential, that the fall of this piece, which during the summer months has been a great part of the time covered with visitors, should have happened in the night, without any superincumbent weight or other known cause to occasion it.—Niagara Journal.

ANOTHER ROBINSON CRUSOE.

Calcutta, April 30.—We take the following curious account from a Bombay paper:—"Capt. Powell, of the Queen Charlotte, informs us of the interesting circumstance of his having recovered, from a rock, 31 miles N.W. of Nookcheevah, (one of the Marquesas) a man that had been its solitary inhabitant for nearly three years. His account stated, that early in 1814, he proceeded thither from Nookcheevah, with four others, all of whom had left an American ship there, for the purpose of procuring feathers, that were in high estimation among the natives of Nookcheevah; but losing their boat on the rock, three of his companions in a short time perished, through famine, and principally from thirst, as there was no water but what was supplied by rains. His fourth companion continued with him but a few weeks, when he formed a resolution of attempting to swim, with the aid of a splintered fragment that remained of their boat, to an island, in which effort he must have inevitably perished. He had once himself attempted to quit his forlorn situation, by constructing a catamaran, but failed, & lost all means of any future attempt. They had originally taken fire with them from Nookcheevah, which he had always taken care to continue, except on one occasion, when it became extinguished, and never could have been restored, but by a careful preservation of three or four grains of gunpowder, and the lock of a musket, which he had broke up for the construction of his catamaran. The flesh and blood of wild beasts were his sole aliment—with the latter he quenched his thirst in seasons of long draughts, and the skulls of his departed companions were his only drinking vessels. The discovery made of him from the Charlotte, was purely accidental—the rock was known to be desolate and barren, and the appearance of a fire, as the vessel passed it on an evening, attracted notice, and produced an enquiry, which proved fortunate to the forlorn inhabitant, in procuring his removal to Nookcheevah, where he was left under the care of Mr. Wilson, an European, who had resided there many years, and who had previously known him."

THE PROVIDENCE OF GOD ASSERTED.

The following lately happened in the neighborhood of Frankfurt, upon the Oder. A woman, conceiving that her husband, who was a soldier in the Prussian service, had been killed at the battle of Jena, in 1816, married another man.—But it turned out that her husband had only been wounded, and taken prisoner by the French, and afterwards joined one of the Prussian regiments, which entered into the pay of France. After serving till the allies had entered France, he was discharged, returned suddenly to his native country, and appeared greatly rejoiced to find his wife alive. After partaking of some refreshment he complained of being quite overcome with fatigue, and retired to rest. But the woman immediately joined with her new husband to despatch the unwelcome visitor, which they accomplished by strangling, and put the dead body into a sack. About midnight, in conveying it to the Oder, the weight of the corpse burst the sack, and one of the legs hung out: the woman set about sewing up the rent, and in her hurry and confusion sewed in the skirts of her accomplice's coat. Having reached the banks of the river, and making a great effort to precipitate his load as far into the stream as possible, he was himself dragged from the elevated ground he had chosen, into the river; but contrived to keep his head above water for several minutes. The woman, not considering how important it was to keep silence, filled the air with her cries, and brought to the spot several peasants, who, at the hazard of their own lives, extricated the drowning man from his dangerous situation, at the same time discovering the cause. The man & woman were charged with the crime, made a full confession, and were consigned to the officers of justice.—London Methodist Magazine.

Two persons, R. K. and J. D. went to conduct a meeting at a place called Helby, in the county of Chester, in the dwelling-house of Joseph Worrell; and whilst J. B. was engaged in prayer to God, a man of the name of Haspell, who followed the cruel practice of bear-baiting, came up with a furious bear, let it loose, and then turned it into the house full of people, who were worshipping God; doubtless expecting, at the least, that the astonishment of all present, the bear crept softly along, then leaped on the sofa, and gently laid itself down by J. B. who was at the time praying to God; and he told me it came so quietly in, that he never knew it was there until he rose up from prayer, and found it laid by his side. Thus He who preserved Daniel in the den of lions, saved his worshippers from the cruelty of man, and from the teeth and paw of the bear. Some time after, Haspell was taken ill and died; but declared, of all the sins which he had committed, none gave him so much pain as his turning of the bear into the house, among the people of God, to disturb and injure them in their worship; for this, he said, lay the heaviest upon his conscience.—'Verily there is a God that judgeth in the earth, and sin shall not go unpunished.'—Abid.

HAPPY ALLUSION.

At a meeting of a Missionary Society in Plymouth Eng. lately a speaker thus alluded to the Life-Boat: "The world (he exclaimed) is a wreck! We have all been overboard, contending with the mighty billows; but, glory be to God, He sent us the Life-Boat! We were taken into it—some half dead, and others gasping for life—and were safely brought to land. And now, what shall we do with the Life-Boat?—shall we not send it off to the wreck, and try to save the rest of the crew?—or shall we be so hard-hearted as to say, 'Let them save themselves how they can—some on a hawser, others on a plank; or let them go to the bottom?'—Far be this from us! No, Sir, we are come hither on purpose to man the boat, to victual and provision her afresh, and to send her off again, to endeavor to pick up and save all the rest of the crew!"—London Missionary Register.

Religious Books—cheap editions.

JAMES W. BIRDITT, Franklin's Head, No. 94, Court-street, has for sale, a large assortment of BOOKS, on various subjects, and among them are the following, viz:—
 ADAMSON'S LOSS AND RECOVERY of Elect Sinners, 50 cts.; ALLINE'S Alarm to the Unconverted, 37; ADDISON'S Evidences of the Christian Religion, 37; APPLES of Gold, 50; BLAIR'S Sermons, 3 v. \$3; BROWN'S Dictionary of the Bible, 2 v. \$5, 50; POSTHUMOUS WORKS, 75 cts.; do. Concordance, 87; do. Harmony of the Gospel, 37; do. Christian Journal, 62; Boston's Characters of True Believers, 67; do. Fourfold State, \$1; do. View of the Covenant of Works, 62 cts.; do. View of the Covenant of Grace, 75; do. View of Both Worlds, 75; Beauties of Watts, \$1, 12; do. Hervey, \$1; do. Henry, 3 v. 5; do. Blair, 1, 12; BUTTERWORTH'S Concordance, 5; BOOTH'S Reign of Grace, 62 cts.; BIBLE STORIES, 62; BUCK'S Theological Dictionary, \$3, 50; BONNET'S View of Christianity, 75 cts.; BELSHAM'S Evidences, 75; COOPER'S Sermons, 2 v. \$4, 50; CLARK & PYLE'S Paraphrase on the New Testament, 5 v. 10; CLARK'S (of Boston) Discourses to Young Persons, 1, 12; do. Sermons, 2, 25; COLE on God's Sovereignty, 75 cts.; CASES of Conscience, by PIKE & HEYWOOD, \$1; COWPER'S Task, 87; DONN'S Sermons, 2 v. \$1, 75; do. Thoughts in Prison, 63 cts.; do. Common Place Book, \$5, 75; DURHAM'S Commentary on the Revelations, 2 v. 3, 50; DODDGE'S Expositor, 6 v. 15; do. abridged, 2 v. 4, 50; do. Rise and Progress, 75 cts.; DOOLITTLE on the Lord's Supper, 20; DEATH of ABEL, 50; DAVIES'S Sermons, 3 v. \$7; EDWARDS'S 20 Sermons, 1; do. Life, 87 cts.; do. Affections, \$1; do. on Virtue, 62 cts.; ERSKINE'S Works, 3 v. \$4, 50; do. Discourses, 2 v. 4, 25; do. Gospel Sonnets, 75 cts.; ENFIELD'S Prayers, 75; FOX'S Book of Martyrs, 5; FLAVEL on Keeping the Heart, 62 cts.; FABER on the Prophecies, \$3; FLEMING on Fulfilling the Scriptures, 2; FORDYCE'S Sermons to Young Women, 75 cts.; do. Addresses to Young Men, \$1; FISHER'S Concordance, 75 cts.; FLAVEL'S Navigation Spiritualized, 75; FULLER'S Backslider, 67; do. Gospel Worthy All Acceptation, 75; FORDYCE'S Addresses to the Deity, 62; GILPIN'S Treatise on Satan's Temptations, \$1, 25; GUY'S Paraphrase on the New Testament, 6 v. 11; GUTHRIE'S Christian's Great Interest, 1; GROSVENOR'S Mourner, 37 cts.; HAWKES'S Church History, 3 v. \$5; HEBREW BIBLE, 2 v. 14; HERVEY'S Works, 6 v. 8; do. Theron and Asaph, 2 v. 1, 75; do. Meditations, 75 cts.; do. Asaph Vindicated, 67; HOME on the Psalms, \$3; HALL'S Contemplations on Historical Passages of the Old and New Testament, 3 v. 5; HUME'S Dialogues Concerning Natural Religion, 1; JAY'S Sermons, 2; JOSEPHUS'S Works, 3 v. 7; JONES on the Trinity, 87 cts.; JAY'S Discourses, 2 v. \$1, 75; KERR on Prophecy, 2 v. 4, 75; KNOWLEDGE and Practice of Christianity, 62 cts.; KLOPPSTOCK'S Messiah, \$2; LEIGHTON'S Expository Works, 2 v. 6; LETTERS on Theron and Asaph, 2 v. 2; LYTLETON'S St. Paul, 62 cts.; LIFE of Buchanan, \$1, 25; LOWTH on Isaiah, 75; LIFE of Joseph, 62; LAW'S Serious Call, 75; MILNER'S Church History, 6 v. 12, 50; MOSHEIM'S Ecclesiastical History, 12 dols.; MICHAELIS'S Lectures, 5; MEWEN on the Types, 75 cts.; do. Essays, 75; MEMOIRS of FLOUS WOMEN, 1, 25; MARSHALL'S Catechism, 37 cts.; MEMOIRS of Elizabeth West, 37; MOOR'S Christian Morals, 1 dols.; MASSILLON and BOURDELLOIS'S New Week's Preparation for Receiving the Lord's Supper, 75 cts.; NEWTON'S Messiah, 2 v. 1, 75; do. Cardiphonia, 2 v. 1, 87; do. on the Prophecies, 3 v. 2, 50; do. on Religious Subjects, 1, 25; NECKER on Religious Opinions, 1 dols.; NEWTON'S Works, 1 v. 11 dols.; OWEN on the Hebrews, 4 v. 14; ORTON'S Expositor, (Eng. Ed.) 6 v. 15; OLIVER'S Scripture Lexicon, 1, 75; ORTON'S Discourses to the Aged, 1 v. 1 dols.; Religious Exercises, 1; do. Letters to a Young Clergyman, 37 cts.; OWEN on Divine Justice, 75; ORTON'S Discourses on Family Worship, 75; FALEY'S Holy Festivals, 1 dols.; PARKHURST'S Hebrew Lexicon, 10, 50; POOL'S Annotations on the Bible, 4 v. 16; PALEY'S Works, 5 v. 15; PORTER'S Lectures, 2; do. Sermons, 2; do. Evidences, 62 cts.; POOR MAN'S Sabbath, 50; PALEY'S Evidences, 1 dols.; do. Theology, 1; RELIGIOUS COURTSHIP, 75 cts.; RELIGIOUS MEMOIRS, 37; SYMONDS on Revising the New Testament, 1, 87; STENNETT'S Discourses, 2 v. 1, 75; STERN'S Sermons, 1; SMITH on the Prophecies, 2; do. Sermons, 2; SCODDALL'S Life of God in the Soul of Man, 37 cts.; STODDARD on Judgment, 1 dols.; SPENCER'S Life, 1; SMITH on the Trinity, 1; SPENCER'S Sermons, 1, 50; TAPPAN'S Sermons, 2; do. Lectures, 2; VILLAGE Sermons, 3 v. 2, 25; WATTS'S (Isaac) Works, 3 v. 10, 50; WESTMINSTER Catechism Explained, 87 cts.; WATTS on the Love of God, 42; do. Death and Heaven, 50; do. Guide to Prayer, 75; do. Glory of Christ, 1, 25; WHITBY'S Discourses, 2 dols.; WATSON'S Apology for the Bible, 37 cts.; WESLEY'S Sermons, 1, 25; WARDLAW'S Discourses on the Principal Points of the Socinian Controversy, 2, 25; WELWOOD'S Glimpse of Glory, 75 cts.; WATKINS'S Scripture Biography, 1, 50; WILBERFORCE'S View of Christianity, 1 dols.; WATTS on Charity, 75; ZOLLIKOFFER'S Sermons, 75.
 Also—Royal Octavo Bibles, with *Osterwald's Notes*, at the low price of 2 dols. 75 cts. Royal Quarto do. with plates, at 4 dols. Likewise a variety of other Bibles, of all sizes, Testaments, Watts and Belknap's Psalms and Hymns, &c.

BOOKS.

R. P. & C. WILLIAMS, No. 2, Cornhill-Square, have lately made a large addition to their stock of Books, among which are Cox's Female Scripture Biography, Saints Rest, Blair's Lectures, Life of Christ, Master Key to Popery by a late Priest, Jenks's Devotions, Jay's Sermons, Poor Man's Help, Essays to do Good, Foster's Essays, Dwight's Psalms, History of Shakers, Hervey's Meditations, Portraiture of Quakerism, Sturm's Reflections, Martin Luther's Life, Star in the West, (an attempt to prove American Indians descendants from Israelites), Bridgewater Collection, Newton on the Prophecies, Clarkson's History of Slave Trade, Saurin's Sermons, Watts Songs, Bunyan's Minor Works, Prayer Books &c. Zimmerman on Solitude, Magee on Atonement, Scott's Essays, Brown's Concordance, Newton's Works, Newton's Letters, Christian Morals, Romaine's Works, Jay's Life of Winter, Owen on Spiritual Mindfulness, Watts on the Passions, Watt's Sermons, Paley's Theology, Meikle's Traveller, Paley's Evidences, Apostolic Fathers, Bowden on Episcopacy, Church Catechism, Hunter's Sacred Biography, Life of Christ, Mrs. Graham's Life, Alden's Epitaphs, Purity of Heart, Beauties of Bible, Common Prayer, Bible 12mo. Sunday School Teacher's Guide, Rachel Baker, with plates, Edgeworth's Moral Tales, Pastor's Fire-side, Lyric Poems, Scott on Baptism, Parents Friend, Testaments, &c. large type, Taylor's Concordance, Rowe's Exercises, Cases of Conscience, Bishop Andrews's Devotions, Mason on Self-knowledge, Afflicted Man's Companion, Life of Faith, Marshall on Sanctification, Blair's Sermons, Buck's Theological Dictionary, Simeon's Living Village Sermons, Cave's Lives of the Primitive Fathers, Journals of Episcopal Convention, Introduction to Common Prayer, (cheap for distribution) Watts on the Mind, Erskine's Sermons, Cowper's Works, Halsey's Life of Cowper, Morse & Parish's History of New-England, Marlow of Penn, Buck's Remains, Smith's Moral Sentiments, Life of Bishop Watson, Trial of Episcopacy, Christian Monitor, Life of Newton, Jane-way's Token, Paradise Lost, Barbauld's sermons, Cote's Enquiry, (useful to distribute among Catholics), Ministers Instruction on Confirmation, Appeal by Simeon, author of Skeletons, Family Sermons, Trumbull's History of Connecticut, Memoirs of Newman, &c. &c.

LITERARY NOTICE.

SERMONS on Episcopacy, by Rev. GAZALAN, entitled to notice. In the perusal of it, the reader is presented with an able and scriptural defence of the parity of gospel ministers, and a forcible refutation of those claims made by Episcopacy, impressed with conviction of its value and utility, tendency, we desire it may be extensively read.
 John Emerson, Samuel Targart,
 Josiah Spaulding, Theophilus Fitchard,
 Joseph Field, Moses Miller,
 Josiah W. Cannon,
 N. B. The Sermons are for sale at S. T. Armstrong's Bookstore, Boston; Hows, New-Haven; Butler's, Northampton; and Dennis & Phelps, Greenfield.
 Sept. 12.

JUST RECEIVED BY

R. P. & C. WILLIAMS, Cornhill-square, The *Chalmers Discourses*, handsome edition, large type catalogue of the species to the year 1817, by Thomas Nuttall, F. L. S. 2 vols. \$2.50. "Occasional remarks are added, and new species also proposed and introduced, the result of personal observation, and observations made from the year 1809, to the present time, throughout most of the States and Territories composing the Union."
 Capt. Tuckey's Expedition to the river Zaire, usually called the Congo, published July, 1812, price \$2.50.
 The Quaker, a Tale, by Elizabeth B. Lester, price 87 1-2 cts.
 Sketches of Lower Canada, historical and descriptive, &c. by Joseph S. S. Esq. \$1.25.
 Demetrius, a Russian Romance, 2 vols. \$1.75.
 Tales of Wonder, of Fable, and of Sentiment, original, and translated by Anne and Annabella Plumptre, 2 vols. \$2.00.
 Sept. 12.

REMOVAL.

BENJAMIN LORING, has removed to No. 50, State-street, fronting Broad-street. The Store recently occupied by Messrs. Adams & Pearsden, where he continues to carry on the
 BOOK-BINDING BUSINESS.
 In its various branches; manufactures ACCOUNT BOOKS, with Patent Spring Backs, in all kinds of binding, and for the better accommodation of his friends and the public has taken the large store under his Bindery, where he offers for sale—
 A very large assortment of Account Books, some bound in a superior style, Russia shod, and made of the best English paper—Ledgers, from 50 to 75 cents—Journal, Voucher, Invoice, Sales, Account Current, Trial Balance and Letter Books to match—Note and Bill Books of various forms, and neatly bound—Check Books on the different Banks, neatly printed, with wide back margin—Memorandum and Pocket Books, &c. Merchants and Bankers are requested to call and see them before they purchase.
 Has also on hand, and offers for sale, a complete assortment of English and American STATIONERY, MAPS, CHARTS, Red and Black Ink, &c. BLANKS of every description, for Merchants, Lawyers, and Brokers.
 WANTED—A Journeyman. One who is a good workman will find constant employ.
 TO LET—The commodious Cellar under the above mentioned store.
 Aug. 29.

JEREMIAH FITCH, & CO.

No. 5, Market-street, HAVE received per ships Falcon, and Triton, from Liverpool, a general assortment of English Goods, suitable for the present and approaching season, which are offered for sale, by wholesale or retail. Among which are, Bales assorted Flannels, Swansdown Vestings, 4-4 and 6-4 Cotton Cambrics, Rhodol Bombazines, well assorted colors and prices, Tartan Plaids, superfine well woven broadcloths, and Cassimeres, Quality and Shoe Binding, best laces 7-8 wide shirt and scarlet Baisers, suitable for women's Children, Cottons and Worsted Hosiery, &c.
 Also, have just received by the late arrivals from Amsterdam—10 cases Silk Velvets, each case containing scarlet, olive, navy blue, crimson, black, purple, brown, white and pink colours—a case black velvet Bindings, No. 12 from 120 to 100—abundantly to debarbure.
 Lawd. Sept. 5.

SHOES—Cheap!

SELLING off at No. 92, Court-street, the remaining stock of said Store—consisting of Ladies' and Children's SHOES, BOOTS, and Mens' PUMPS.
 The above are mostly of the best quality, and are offered exceedingly low, to close the sale.
 Aug. 29.

MOREENS, &c.

ROBERT L. BIRD, No. 73, Newbury street, has for sale,
 Green, crimson, and scarlet MOREENS, for Curtains, Cushions, &c. some of the whole worth for Sofas. Also, Hair Seatings, Fringes, Bindings, Bedticks, Live Geese and other Featherers, &c. &c.
 N. B. Feather Beds, Mattresses, Pew Cushions, &c. made at short notice.
 1m Sept. 5.

REAL CAMELET CLOAKS.

KILHAM & MEARS, No. 11, State-street—No. 2, Congress-street, inform their customers and the public, that they have just received from France, one case of FRENCH POLEMIT, HAIR CAMELET, of various shades of brown, blue, and black, a very superior article for Gentlemen's Cloaks, are much superior to any thing which has been offered to the public for many years. Gentlemen are invited to call and leave their orders.
 K. & M. would just state, that they do not often appear before the public in an advertisement, but their shop will always be found to contain every article in their line of business, of the very best fabric, and at fair prices.
 1m Sept. 12.

Sign of DR. RUSH—Removed.

GEORGE GOULD, Apothecary and Druggist, has removed his establishment from No. 62 Court-street, into Elliot-street, facing Warren-street, where he will keep constantly on hand, DRUGS, and MEDICINES, of a genuine quality, and will give them out on as low terms as other Apothecaries generally charge.
 N. B. Physicians are respectfully informed, that their Prescriptions will be personally and punctually attended to by day or night.
 Sept. 12.

Patent Account Book and Book-Binding Manufactory.

NATHAN SAWYER, respectfully informs his friends and the public, that he continues to carry on the BOOK-BINDING BUSINESS in all its various branches at No. 4, Congress-street, all the various Branches, with Patent Spring Backs, and Russian Bands, or in plain Binding, and in any particular pattern, manufactured at the shortest notice.
 Also, BACKGAMMON TABLES and CHESS BOARDS made in the neatest manner; and by close attention to business, he hopes he shall merit a share of public patronage. All favors thankfully received.
 N. B. Old Books new bound and repaired at the shortest notice, as above.
 Sept. 12.

WANTED to borrow for a religious purpose, from 500 to 1500 dollars—a part of this sum to be used immediately, and the remainder in a month; to be repaid by instalments after two years, if agreeable. A line addressed to C. M. S. and left at the Recorder's-office, will be daily attended to, and every information given.